

Jan'y 31, 1900. - 2 m - 16. - Walcott.

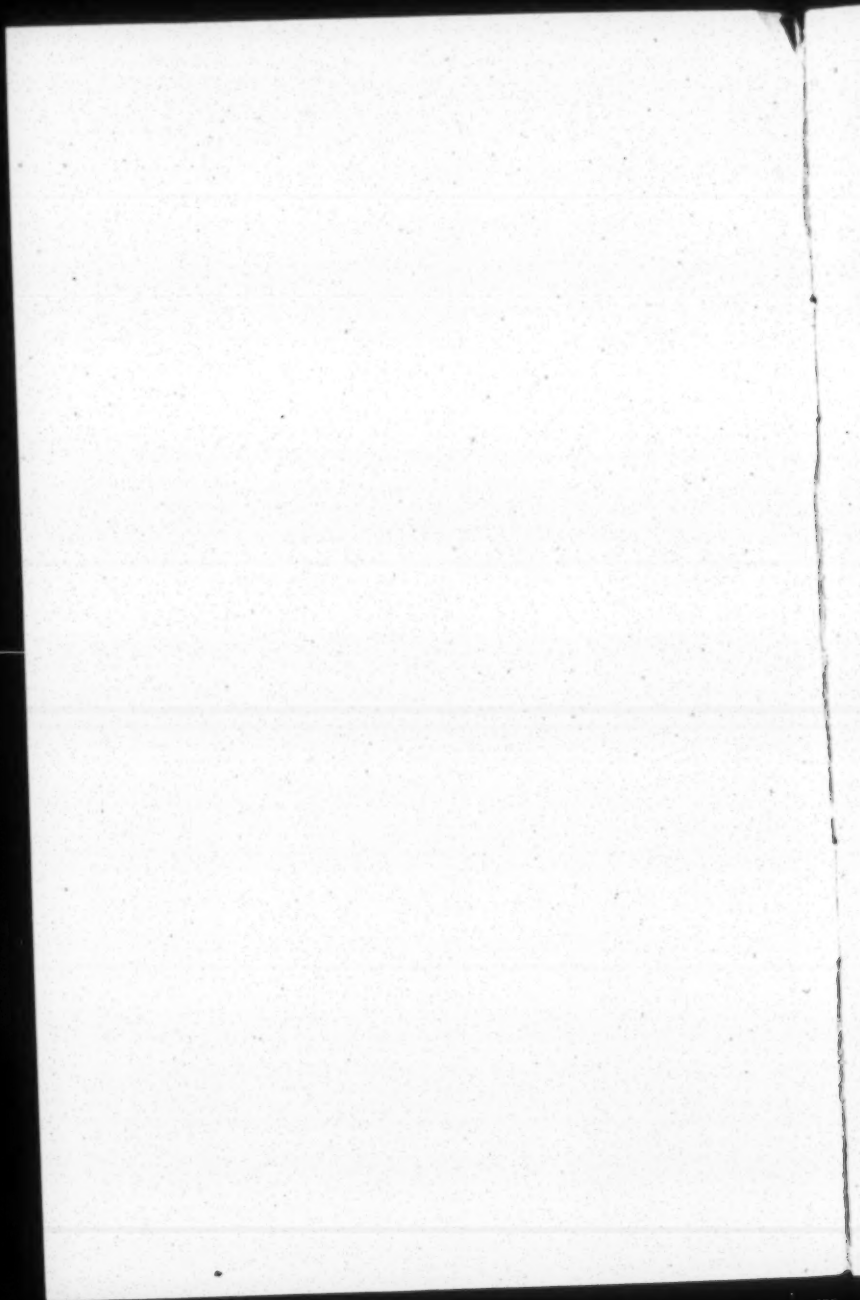
*Woman's Board of Home Missions of the
Presbyterian Church*

**GOOD WILL
MISSION**



SISSETON AGENCY, SOUTH DAKOTA

156 Fifth Avenue, New York



GOOD WILL MISSION.

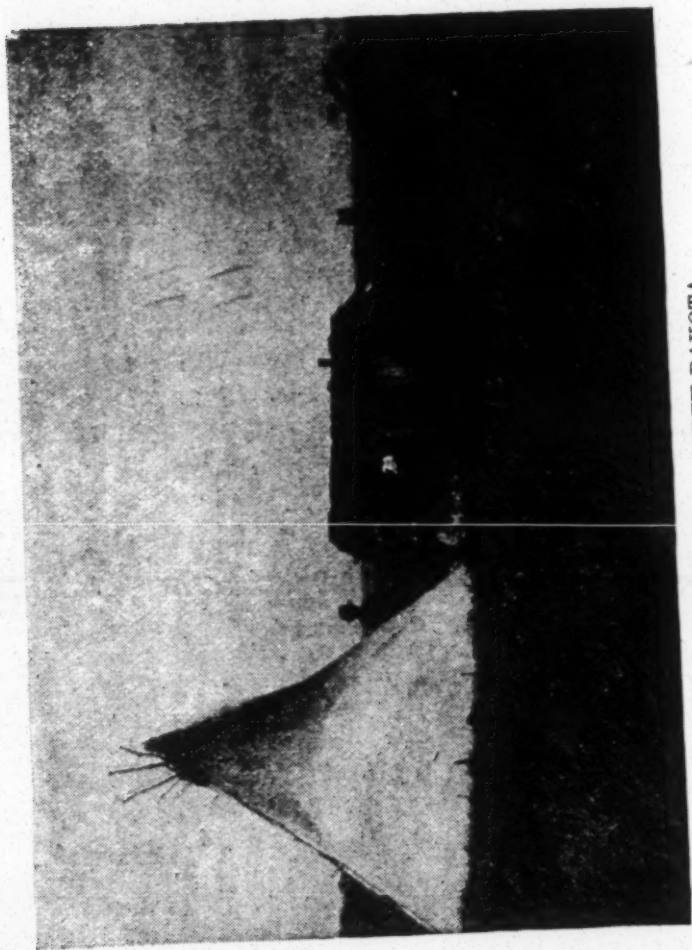
SISSETON AGENCY, SOUTH DAKOTA.

In the song of Hiawatha, the poet represents Gitchie Manitou, The Mighty, as calling together all the tribes from the east, the west, the northern lakes and rivers, and from "the land of the Dacotahs," and after telling them he is weary of their "quarrels and bloodshed," of their "wranglings and dissensions," he adds:

"I will send a Prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.
If you listen to his counsels
You will multiply and prosper;
If his warnings pass unheeded
You will fade away and perish!"

Neither prophet nor poet ever spoke words more true, for *to toil* and *to suffer* has indeed been the lot of those Christian men and women, who, for many years have been striving to teach to these dwellers "in the land of the Dacotahs," that peace and good will which is learned only through a knowledge of the gospel of Christ.

These missionaries of the Cross, while endur-



INDIAN HOME IN SOUTH DAKOTA.

ing hardships, suffering want, facing dangers, and braving death itself, yet quelled tumults, healed the sick, and preached the gospel, and to them is due far more than to the soldier, the present peaceful and civilized condition of the once warlike Dakotas; and though the gospel of Christ may find its way but slowly into these darkened hearts and minds, yet time has shown us that a soldier of the cross exerts a more potent influence in the civilization of the red men than a soldier of the sword, and that the Indian is gradually giving up the customs and beliefs of his ancestors, and showing not only a willingness but a desire to adapt his life to the teachings of Christ.

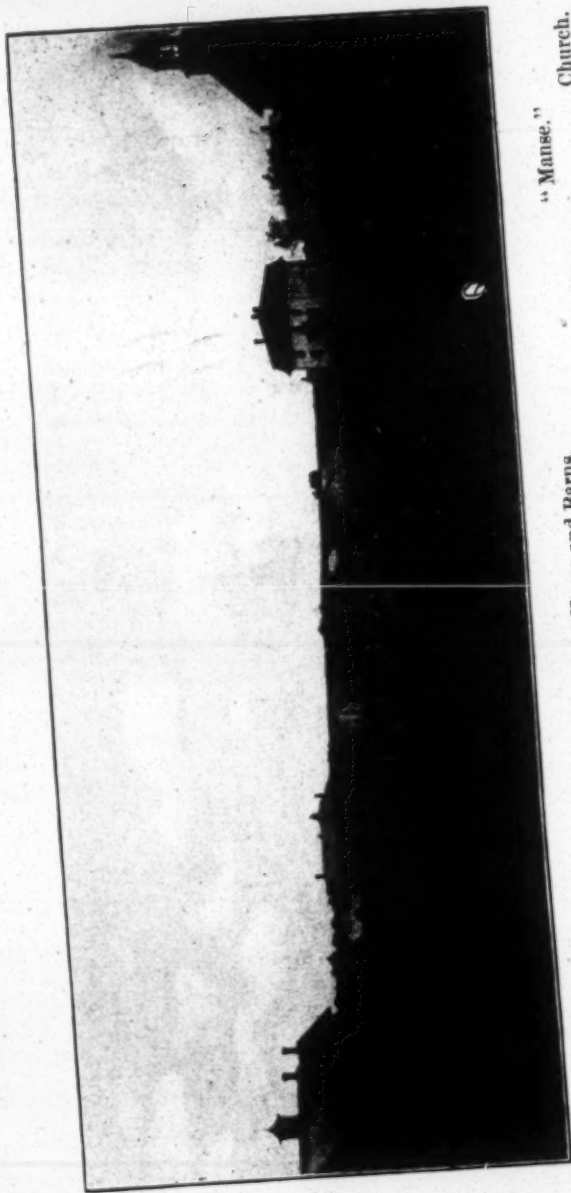
No more warlike tribes have been known than those which dwelt in, and roamed over that vast extent of country which now comprises the states of Minnesota and North and South Dakota. The names of Drs. Williamson and Riggs will ever be associated with the mission work of this region, for long they labored among the Indians, until something akin to peace and good-will seemed established and the mission work to be in an advancing condition; then came the terrible Indian outbreak in 1862, the consequent scattering of the people, and for a period of almost eight years the work seemed stayed; but in 1870 Dr. Riggs decided that the time had come when a permanent mission work should again be established. So he traveled across Minnesota for the purpose of erecting again buildings for a home and school

in the Dakota land. He reached his destination about the middle of June, and immediately commenced building school and dwelling houses on the Lake Traverse Reservation in South Dakota; he and his helpers in the meantime taking up their abode in tents. Concerning the camp he wrote: "I have named the camp 'Good Will,' from the words of the angel who first told of the birth of Jesus, 'Peace on earth, good will to men.' It is a pleasant place. Just to the north of us runs a little brook from the mountain side with trees growing along the stream; we look toward the northeast and see the waters of Lake Traverse, fifteen miles away; the Sisseton Agency is in sight a little east of south; to the west rises a mountain stretching along to the north and south, so you see we have a pleasant outlook."

Thus the mission bears the name of "Good Will" in honor of him who with a heart full of love toward his fellow men preached the gospel of peace and good will, and who in his latest breath urged the people among whom he had labored to ever live in love and harmony with each other. Dr. Riggs spent the summer months at this camp, preaching on the Sabbath and holding other meetings, while at the same time he worked with his hands, in order that he might hasten the completion of the two buildings, one of which was to serve as chapel and schoolroom, and the other as a dwelling. The school opened in November, and that first winter of the school was a very encouraging one, as many as seventy-

five or eighty being in attendance. The following year the attendance was not large, from the fact that as the people grew more settled in their habits they became more widely scattered from taking up farms along the wooded ravines and near to springs of water.

As the years passed on and the people scattered more and more it became apparent that little could be done in the way of a successful day school. In 1876 six boys, living in a small house near the missionary home, did their own cooking and thus were enabled to attend school for the three winter months, all of whom became ministers. This was the small beginning of the boarding-school. The next year an Indian woman was placed in charge; two years later two small houses were used for boarding the pupils, sometimes a woman alone having charge, occasionally a man and his wife; but the inconveniences were many and the situation far from being satisfactory to those who had the mission in charge; the boys were not cared for as they should have been, and thus far it had not been possible to take any girls into the school. In 1882, however, arrangements were made for receiving twelve girls into the missionary's home. Up to this time, the mission, with the exception of one year, had been under the care of the American Board of Foreign Missions; in 1883 it was transferred to the Presbyterian Board of Home Missions, and the same year saw the completion of the long desired home for girls, and from thirty



School Room.

Girls' Home.

Farmers' House and Barns.

Boys' Home.

"Manse,"
Church.

to forty pupils were gathered under its sheltering roof. The same fall saw another step in advance; the boys were taken under special care of a teacher, and meals were provided for all the pupils. Thus step by step the work at Good Will Mission has increased; the schoolroom is no longer used for a chapel, a neat and commodious church having been erected not far away; the home for girls has already been enlarged to keep pace with the increasing school; another for the large boys has been erected, and the new schoolhouse has made it possible to use the old one as a home for little boys.

Concerning the "small boys' cottage" and the work done there a teacher writes: "One spot in Good Will Mission where there is being done most genuine missionary work is at the boys' cottage. Here you may find the matron with her twenty-eight little boys. The cottage has a home-like 'come in' appearance that makes it hard to pass the gate without running in to see little Abraham, Solomon and Moses, and all the other boys with long Scriptural names. I never knew children so fond of Bible stories and pictures, and the Sabbath-school charts sent us by the various missionary societies have indeed been blessings."

The farm consists of 160 acres, near the center of which the mission buildings stand. Since 1882 the spiritual and intellectual work has been supplemented by the introduction of various industries. In addition to the church, schoolhouse

and dormitories, there have been erected cottages for the use of industrial teachers, shops, barns, toolhouses and cattle sheds, conveniently located, so that the mission presents the appearance of a well-ordered village.

Competent Christian instructors teach the girls how to keep their own persons and rooms clean and tidy; to cook, serve meals and properly handle tableware; to care for milk, make butter and preserve fruits and vegetables; to make, mend and launder their own clothes, and in general to manage the internal affairs of the household. The boys are instructed and trained to care for stock; to plow, plant, cultivate, reap and properly house and market the various grains, vegetables, fruits and grasses suited to the soil and climate of Dakota. They are also taught to handle tools, in order that they may mend their broken farm machinery, build their own barns and erect and keep in repair their dwelling houses. So that in and around Good Will Mission there are many good farms, well-cultivated and stocked, with substantially built and well-ordered houses with carpets on the floors, pictures on the walls, and a good quality of necessary furniture in the rooms; and on the table at mealtime will be found an abundant supply of plain but clean, sweet and well-cooked food, neatly arranged over snowy linen. There, also, occupying the most conspicuous place in the family room will be found the Bible, out of which the head of the household reads before

offering up the morning and evening sacrifice of praise and thanksgiving.

The spiritual work has indeed been most wonderfully owned and blessed of God. Eight churches surround the mission, over each of which presides a native Dakota pastor. The communicants number about 800; and almost the entire body of believers, pastors, elders, deacons, trustees and people have received their education and training in the Good Will school.

The influences for good, exerted by this mission during all these years, cannot be estimated. Will not the Master look to us not only to continue, but to enlarge the work which He has so signally blessed ?

Feb. 9, 1900.

WOMAN'S BOARD OF HOME MISSIONS

155 FIFTH AVENUE, NEW YORK CITY, N. Y.

Annual Report of Secretary of Literature

of the

Woman's Home Missionary Society of Church,

In Presbytery of

FOR YEAR ENDING MARCH 31, 1901.

Name of Secretary of Literature

Address

1. How many subscriptions to Home Mission Monthly have been secured in your Church since March 31, 1900?
2. Give total number of subscribers in your Church
3. How does this number compare with last year?
4. Number of subscriptions to Over Sea and Land?
5. How many copies are taken for Sunday School?
6. How does the number of Over Sea and Land compare with last year?
7. Are the leaflets published by the Woman's Board of Home Missions used in your society? How many leaflets have been sold or distributed in your society during this year?
8. What is your plan for distributing Home Mission Literature?
9. How many copies of the Prayer Calendar for 1901 have been sold in your society?

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Presbyterial Secretary of Literature.